THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens" (Ps. 89: 1, 2).

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OUR RIGHT TO BE HONESTLY REPRESENTED.

MUCH of what we know, or suppose we know of others comes to us second-hand. People's words are quoted, or misquoted, and their conduct described by others to us, and we listen and, of course, having confidence in those to whom we listen, we believe. And thus our sympathy or our prejudice is aroused toward those spoken of. But it is so easy to change the meaning of a statement, either purposely or unintentionally, by the omission or the addition of a single word, or a simple phrase, the meaning of which may have been only inferred, that the original thought or statement might be completely reversed. We should therefore always be careful in forming our conclusions, especially if inclined to prejudice or evil, that we be not led into error and wrong. In listening to reports of the sayings or doings of others, we should carefully note the spirit in which it is told, whether it is free from prejudice, or partisan feeling, and over-interest. And then it would not be amiss to note, and make proper allowance for imperfect memory, imperfect hearing, and therefore imperfect understanding, on the part of the narrators, especially if their reports are tinged with unfavorable bias.

If it is prudent to make allowance, in quoting others, for unintentional misuse of words and mistakes, how much more cautious we should be in accepting the statements of those who purposely misquote, and misinterpret the words, intentions and conduct of others in consequence of their prejudice or hatred?

People whose whole lives have been upright and consistent, and who are therefore useful citizens, are entitled to the confidence of their fellowmen, until condemned by something more substantial than hearsay evidence, or the untruthful and prejudiced charges of their enemies. There can be no doubt that worthy men often

suffer gross injustice by the malice and adroit cunning of their enemies who strive to belittle them in the estimation of the public. It is commendable to wish and decide that those who may be wronged by misrepresentation, or misquoted to their detriment, should be heard in their own defense before passing judgment. Manifest prejudice and questionable insinuations should always be sufficient to create doubt of good intention in the minds of those sought to be misled. That doubt should invariably be placed to the credit of those whose words or conduct are misquoted and used for their injury.

There is a well established rule of courtesy, relative to the criticism of individuals in their absence, which is generally observed by intelligent, fair-minded people; by them it is considered discourteous, unfair, if not dishonorable, to quote persons to their belittlement or injury in their absence. For even an enemy to resort to ridicule and derision of his foe behind his back is cowardly. It is not objectionable to quote others liberally when facts are given, if only correctly quoted, or when those quoted represent the authors to advantage. But to do otherwise would be opposed to an intelligent sense of justice.

Fair-minded men do not indulge in unfriendly comments or unfavorable quotations of their fellow men. To do so would arouse suspicion that they were prompted by unworthy motives against those they insidiously censure and cowardly hold up to ridicule.

Those who listen to hearsay statements and form their judgment upon them are to be pitied as much as blamed.

No person with a well balanced mind will form his judgment upon mere rumor or hearsay evidence. It is well to suspend judgment until we know the truth; and, until we can know it, silence is golden. There are too many thoughtless, and what is worse, careless expressions of opinion about men and women who are misquoted or misrepresented. Hastily formed opinions or judgment are seldom, if ever, sound; neither is it necessary for us to express our opinions, or form judgments upon every thing. There are hundreds of things and hundreds of people unworthy of, and about whom it is entirely unnecessary to have opinions, much less to form opinions and express them. It is sometimes difficult to suppress the feeling of prejudice when we yield to listen to unfavorable comments and quotations attributed to others, and in so listening we are prone to form sentiments of dislike, or contempt toward them.

Those inclined to be hasty in their opinion, and extreme in their judgment, should carefully train themselves to deliberation and restraint. To repeat to others unfavorable hearsay statements is almost as bad as to originate them. The effect of repeating evil may be as fatal as giving it out at first-hand, and although the repeater may not be in the same class as the originator, he is an endorser.

It is the sacred right of every author to be quoted and represented both correctly and impartially. There is a well known and oft quoted saying to which all men will do well to take heed. It is this: "He that judgeth a matter before he heareth it is not wise." And there is a passage of scripture quite as full of meaning and substance as that, which reads thus: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."—JOSEPH F. SMITH in the *Juvenile Instructor*.

FROM LIVERPOOL TO SALT LAKE CITY.

I HAVE arrived safely in the promised land, and now, for the information of the saints in my own land, I sit down to give a short account of what lies between this land and that.

Arrived in Liverpool, we made our way to the Lord Nelson Temperance Hotel, where we put up for the night. The following morning, at ten o'clock, we attended a meeting at the European Mission Headquarters, 295 Edge Lane. Here some timely instruction was given, and I do not think we shall soon forget the spirit of peace that rested down upon us there; and the President's final "May God bless you," coming right from the very bottom of his heart, carried with it the firm conviction that God heard and would answer, and that every saint and elder there would indeed be blessed of God, if only we would prove faithful and true to the knowledge that is our priceless possession.

About half past two a waggonette was driven up to the door of the hotel, and in it we were conveyed to the Landing Stage. The ship was alongside, and after a bit of squeezing and crushing we found ourselves on board. Having learnt the way down to our cabin, we hurried up on deck again to see the last of "Old England"; but I am not going to tell you what it feels like to see faces of loved ones gradually fading from view, and to realize that we were "out on the ocean sailing." No, I will take you down into the cabins now, but if you have never seen a ship's cabin, it will be a bit difficult to make you realize just what it is like. There were six "beds" in this cabin, each bed as wide as a couch, three were as far from the floor as a couch, the other three being fixed over the lower ones at a height of about four feet from the floor. Whoever occupied these top berths climbed into bed by the aid of a step-ladder. Picture to yourself how, when you get up in the

morning, six people must dress in space enough for one, and you have a good idea of "cabin" life on board ship.

At seven o'clock in the morning, lest you should chance to be late for breakfast, a steward went the rounds of the cabins beating a gong, and, if you sleep through that, you may safely conclude you will be able to go on sleeping when the last trump sounds. Breakfast was at 7:30 a.m., dinner at 12:30, and supper at 6 p.m. This was the first sitting. The second sitting was an hour later. Our party went in to the first sitting, after which we usually made our way on deck. Some days there were when chairs were empty, and each one present shook his head. There is a silence more eloquent than words; but I am not going to dwell on that. Were I to give you a detailed account of life on board ship, when the ship is rolling this way and tossing that, you might come to the conclusion that life on the ocean wave is very nice to sing about, but when it comes to the stern reality—well, give me dry land. Not that it troubled me much, for I was only sick once; but, we'll draw the curtain.

It very soon became known there were "Mormons" on board, but a little difficulty was encountered in locating them. A plan worthy of a Sherlock Holmes was adopted by one party. They watched your humble servant to see what men she spoke to, and these were put down as "Mormon" elders. It happened this way. We had scarce got on board, when a lady stepped right in front of me, touched my hand, and then fell back with utter astonishment written all over her face. "Mollie," she said, "Mollie, it can't be; but it is, there can't be two Mollies, it *is* you. You know me, don't you?" Know her! Ah! there are some faces we cannot forget on account of the circumstances with which they are associated, and hers is one of them; for there before me stood one I had met at the Convalescent Home at Scarboro', of which I have previously written in the *Star*. After that, even had I wished it, I could not hide the fact that I was a "Mormon"; but I thank God I have never yet had cause to be ashamed of my religion, and I hope I never shall. Once or twice on the boat, when I saw the light in which the "Mormons" were held, and heard the scathing remarks passed against them, and saw the smile of scorn with which their name was mentioned, I half hesitated to confess myself; but in my ears sounded the words, "Whosoever shall be ashamed of me and my words of him shall the Son of man be ashamed," and so I looked my questioners straight in the face and answered, "I am a 'Mormon.'" Ah! the smile of contempt has faded on their lips, the scathing remarks have ceased, their eyes have fallen before mine, and they have humbled themselves and apologized for what they admitted they have spoken in ignorance. What magic lies in those words "I am a 'Mormon,'" that some men stand powerless before them? Not only from my lips, but from the lips of our elders on that boat they heard those magic words, and in every instance

they have had a like effect, and finally have brought forth words of apology. Yes, men and girls, too, have apologized for speaking of that of which they knew nothing, and when I explained to one man what our religion required of us, he said, "If that is your religion, I can never be a 'Mormon,' I could never be as good as that;" and yet, not half an hour before, his lips had condemned the people whose lives he now found were so much purer than his. Truly, "He that judgeth a matter before he heareth it, is not wise."

But all things come to an end, and so did that boat journey. Some three days before we landed, land was sighted, and joy filled every heart at the sight. Bleak, barren, bare it stood out before us; still it was land, and after the fog and the icebergs we had encountered, I can tell you it was a welcome sight.

Just before reaching Quebec the boat came to a standstill, a smaller boat came alongside and we were told the doctor was on board; but his inspection is none too critical as we passed before him in single file; yet I believe two people were returned. The boat stopped for the night at Quebec, and the third class passengers were all landed there. But no one was allowed to go on shore until he had passed the dreaded Commissioners. The "Mormons" were all taken together, though questioned separately. It had been told to me in England that the "Mormons" would find difficulty in getting through, on account of their beliefs; but let me tell you this, in their own country, where their lives are known, no men are more respected, none treated with more consideration and courtesy, by those in authority, than are the "Mormon" elders. I speak as I find it, and I find it is only where they are not known that the "Mormon" elders are treated as less than the lowest. Shame on you, my fellow countrymen, that you so abuse the unwritten laws of your country, and extend such sorry welcome to the strangers within your gates. Here, in their own country, they have but to say "Mormon," and every attention and respect is accorded them and their company. There were two of our company who found difficulty in passing, and I was one of them; but in neither instance had religion anything to do with it. One old lady from Holland had the misfortune to break her wrist in the hotel, and they detained her in hospital until it should get quite well; but assured us she would be allowed to proceed later. Then they took it into their heads that I was not strong enough to look after myself, and passed me on to the doctor; but after asking innumerable questions, he said, "Oh, go along, only take care of yourself," so the dreaded examination was over, and I was allowed to pass, and I can tell you when that boat reached Montreal, we lost no time in getting on shore. Here we were met by an agent, who informed us he had been appointed to attend to our party. We landed at 5:30 p.m. on Saturday, somewhat late, as we had had to stand in mid ocean on account of the fog. The agent told us to keep all together, and he would have our baggage brought to us.

As soon as it arrived, the smaller trunks had to be unlocked and inspected. Our various packages fastened up again, we were conducted to a waggonette and driven to the station, in another part of the city, which, by the way, is one of the worst lighted towns I was ever in; at least, the streets we passed through were. It was now 8:30 p.m. Arrived at the station, our larger trunks were brought to us, we unlocked them and placed them ready for inspection. The first thing the officer alighted on in mine was a dressed doll. He looked at the doll, then at me, and smiled. "Are there clothes in here?" he said. I answered, "Yes"; but we all got through safely. Then we were escorted to the train, and found a car had been reserved for us, and for this I can tell you we were thankful. For ten days we had been the centre towards which all eyes had turned, now we were alone, free to turn to each other and converse on the things we loved, free to sing our own songs, free to serve our God in the way we know He loves best. It is grand to be a "Mormon"; but to be a "Mormon" in their own land, is the grandest thing on earth, and that train journey I shall never forget. The peace of God seemed to descend upon us, and we were happy. We settled down to sleep as soon as we got into the car, having first gone into the town to buy provisions to last us the day and night that must elapse before we should reach Chicago. This place was reached at 7:30 a.m. Monday, and as our train did not leave till 11 p.m., the day was spent in sight-seeing, and I can tell you we saw some sights, take it whichever way you will.

As soon as we reached Chicago we were handed over to another agent, who escorted us, by waggonette, to the other station. After the sight-seers had all returned and our lunch baskets had been replenished, time passing on, the agent again appeared and escorted us to our car. The elders fixed up beds for us with the seats, and we settled very comfortably for the night.

Having passed the customs at Montreal, we naturally concluded we were safe. But wait a while, Canada is one country, the United States another. No sooner was Niagara River, the dividing line between the two countries, reached, than another custom's official put in an appearance and our baggage was again inspected. Some dress silk and crochet work we had came in for a little more notice than we could have desired; but having been assured it was for our own use he allowed it to pass, and we all found ourselves safely through with that.

At Omaha we had to change cars, but as we stepped out of one, another came alongside, so we speedily resumed our journey. Cheyenne was the next place of importance reached. Here we stayed about an hour and a half, and most of our party went on a tour of inspection. Ogden came next, and there we parted with three of our company.

Just after the train left Ogden, the door of our car opened and a

man walked in. His alert manner and the straight, bright glance of his eye proclaimed him a "Mormon," and when he walked up to our president and grasped his hand with the true "Mormon" grip, no words were needed to explain who he was—a home elder meeting the returning missionaries and the saints they were bringing with them. Let the world say what it will of the "Mormons," there are not truer, purer people on all the face of this old earth. Ogden is but an hour and a quarter's run from Salt Lake City, so our destination was soon reached. We stopped off at this station, about seven miles from Salt Lake City, and are now here at the home of one of the saints, right at the foot of the Wasatch mountains. Our reception was all that heart could wish.

Wood's Cross. MOLLIE HIGGINSON.

PEACE.

PEOPLE generally, nowadays, seem to have lost sight of the fact that a period of time, when Christ shall rule and reign a thousand years on earth, was foretold by St. John in the twentieth chapter of Revelation. During the thousand years there shall be peace. Peace! What a desirable thing to enjoy. It is indeed one of the richest blessings bestowed upon those who, having heard the gospel preached, have recognized and accepted the truth revealed unto us by the Lord, through His servant, Joseph Smith, in these days. It is the inheritance of the saints of God.

The Savior, when comforting His disciples said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." When a person obeys the voice of the Lord, and complies with the ordinances of the gospel, and lives up to the teachings of the same, he experiences a fulness of joy, and enters into that "peace which passeth all understanding." This is one of the greatest testimonies of the gospel; a sign whereby we may know of a surety that the latter-day work has begun, that the night is far spent, and the day is at hand, and that the glory of the millennium is dawning on us even now. Speaking of peace the poet Longfellow wrote the following beautiful sentiment:

> "Peace! And no longer from its brazen portals
> The blast of war's great organ shakes the skies,
> But beautiful as songs of the immortals
> The holy melodies of love arise."

The scriptures are full of rich promises of peace, and the Holy Spirit testifies and enlightens our mind concerning these things. Hasten the time when the whole world shall come to a knowledge of our God, even the Lord God of Israel.

Lowestoft. AMY F. STOKER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 25, 1914.

EDITORIAL.

MIND YOUR OWN BUSINESS.

THESE words do not form part of the teachings that have been given to this Church by revelation; nevertheless, they are generally regarded by the "Mormons" as embodying a precept which is worthy of having a divine approval, and the authority that belongs therewith. No one can doubt that if the injunction were observed universally and always, peace and harmony would prevail more largely among mankind than they do at present. As the words are generally understood, they mean no more than that we should refrain from interfering with the business of others; but a broader view of them may be taken, so that they will form the basis of four propositions, and these are: (1) Have a mind; (2) Have a business; (3) Attend to it; (4) Let other peoples' affairs alone; and upon these in the order given some remarks shall now be made.

We all have minds, of course; but there is just as great a difference between men in respect to this endowment and its development as there is in some other things that divide mankind into different classes. To illustrate our meaning, we find, for example, that there are different kinds of cloth. There are mills whose business it is to supply the market with such goods, and the consumer takes what they have to offer; but he does not get, in every instance, fabrics of first grade quality. Some of it is quite fair, yet but little of it will stand the wear and tear that were got out of the cloths that were woven by our grandmothers on the old-fashioned looms at home. Some that they wove could scarcely be worn out. Their durable qualities suggest what is said in the Bible about the clothing of the Israelites, when in the wilderness, not waxing old. While some weaves are good, there is, nevertheless, much "shoddy," as it is called, worked into fabrics in these days, and its presence soon becomes apparent when hard service begins. Moreover, suits made of it never have an attractive appearance, and the wearer feels uncomfortable in the company of people who are clothed in first quality goods.

Now, these thoughts are suggestive of what minds are in their characteristics: that is, they are fabricated of "shoddy" stuff; or they are "milled" for us by the opinions of others, or we weave them by the hard, plodding toil of industry—personally done as it was in the days of old, and personally as it shall be done by those

who shall live in the ages to come. There are no "patent insides" yet invented for men's minds. None of us need be philosophers to determine which of these kinds will be of the most service to us in this life—which will stand the wear and tear of hard usage satisfactorily, and which, by the grace of God, will not wax old. The thing for us to do, right at the start, is to acquaint ourselves with what mental "shoddy" is, how far our minds are "milled" for us by popular opinion, right or wrong, good or bad, and what must be done in order that we may have minds of our own of good quality.

With respect to the first kind, people are weaving shoddy into their minds when they read trashy and sensational novels or stories of the blood and thunder kind, just to pass away the time, or for any purpose whatever. Their minds are thus fed on stimulants—intoxicants and poisons, and the paralyzing effects must be suffered sooner or later. A mind woven altogether out of sensational experiences would be useless for the work of sound and sober thinking, just as a man drunk all the time is unfitted for physical labor. It can not be said that there are many who feed their minds all the time on flimsy, shoddy trash; yet every thread of that kind which one weaves into it, makes it shoddy just to that extent. Its even, perfect texture has been degraded. All other sensational experiences that pander to a depraved, unwholesome appetite are shoddy in character, too. Those that arise from intoxicating drinks belong to this class; so do those that come from the use of tobacco—poisons to the body and mind, all of them. We do not care to argue whether the use of these things makes the mind shoddy, or if the shoddy mind does not lead men to drink, smoke, etc.; for whichever way the weight of the argument might lie, it would be found that sensation hunting and shoddy minds go together. When boys and girls, men and women love to hear sensational gossip, or stories that are morally unclean, or take delight in plays of the same character, or find pleasure in the revelations of most divorce cases, or in the recitals of murder trials, or neighborhood scandals, picking a morsel here and there like buzzards from the putrefactions of sin, or love the company of persons who are not morally clean, upright and pure, we may be sure they are weaving shoddy into their minds; nor will it be long until they will look mentally and morally threadbare and disreputable like the people who make up the slums of our great cities—the one class beggarly in outward appearance, the other mentally and spiritually in tatters. Anything, everything which does not have a tendency to build one up physically and in all other ways possible, is simply stuff—shoddy stuff that the devil gets people to weave into their lives in time, in order that they may be beggarly looking in eternity. Many are there of lordly mien in this world who are not weaving a fabric that can cover their nakedness in the world to come. None, on the other hand, whose

station is lowly now need be clothed in shameful vestments in eternity, unless they so will. It would be well for us to remember that from the web we weave in this life, is to be cut the garments which we shall wear when we are to appear before God; and how uncomfortable we shall feel if we stand in rags and tatters in His presence. No apparel will be too good for that occasion. Anything inferior to the best we can provide will disgrace us. Is it not high time that we should cease to weave our garments for eternity of "shoddy" stuff.

People who have no minds of their own, but are led by opinions that are "milled" out to them by others, are but little better than those who belong to the shoddy class just mentioned. No doubt they think themselves quite fine and gay in their borrowed plumes. Many persons who would be grossly insulted if they were asked to wear a neighbor's coat or dress to a social gathering—who could not be induced to appear in public in second-hand garments—think it no disgrace to be little more than a dummy figure for the display of the opinions of others, ever acknowledging their inferiority by so doing. You cannot find a great man among them. They are in the rut, and they stay there, because the rut suits them, and it is their place in life. Such people are still children in mentality who must have much of their thinking done for them. They are so weak that they pass their lives under the hypnotic influence, as it were, of their superiors.

Respecting the minds that are of account in this world, the great difference between them, and the inferior kinds just noticed, is not so much owing to what nature gives people for original equipment—for we are all children of the same Father—as it arises from the use they make of it. What brings success in one case and not in another, as a rule, is the application of a never failing energy, the bending of the will and the body to the accomplishment of the purposes in hand with unwearied persistence, or the lack of these things where there is not a fairly well developed mentality. The one who can apply himself thus is a genius, and success must crown his efforts. Right here it may be remarked, that if one wishes to share with the saints their future glory, he MUST attend to the development of his mind with great faithfulness and diligence. Some affirm that the "Mormons" lack intelligence, and that it is the policy of this Church to keep its membership in ignorance; but the charge is without foundation; for the revelations of God to this people declare that, if a person shall be saved in His kingdom, there must be a satisfactory development of the mental powers. A few of the authoritative teachings of the Church on this matter are as follows: "Man is saved no faster than he gains intelligence," "No man can be saved in ignorance," "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning even by study, and also by faith," and other passages of

similar import might be quoted; but these suffice for present purposes.

The injunctions that are laid upon us to develop our minds and store them with useful knowledge, are equally authoritative with the command to keep the Word of Wisdom or any other counsel or advice which the Lord has given to this Church. We believe that, in order to be saved, we must comply with the first four principles of the gospel, namely: faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost; yet, in view of the fact that we are told that a man can not be saved in ignorance, it seems that a fifth condition is essential also; and its observance should be insisted on with vigor. A proper appreciation of the word of God in this respect will lead us to employ all our leisure time in developing our mental powers—in the study and investigation of TRUTH, instead of allowing them to become dwarfed from lack of proper exercise, or enervated by poisonous stimulants. The subjects upon which our thoughts and study should be fixed, is stated in the Doc. and Cov., Sec. 88: 77-79, and elsewhere.

Every saint of proper age should have a business—one, at least, and if possible, two. Our temporal wants must be supplied, and people who have some particular business to follow in this life are more apt to meet with success than are those who are merely Jacks-at-all-trades, and so must wait for odd jobs to come their way. For another business that we all should have, we mention RELIGION. It is just as essential that we make RELIGION OUR BUSINESS, if we are to lay up treasures in eternity, as it is that we shall have a business to be successful in accumulating riches in this world. One can not make much out of religion by working at it once in a while—by odd jobs. He must make it his BUSINESS. That is the purpose for which we are placed upon this earth, and called into God's kingdom. It is not primarily to be a weaver or a carpenter or a coal-miner; but to be journeymen in the righteousness of God. But we often mistake the importance of our calling and put the temporal before the spiritual—and fail. Our Lord commands us to seek FIRST to make our calling with Him sure, and all other things shall be added unto us. His service has the promise of the life that now is, and of that which is to come. Christ, who is our example in all things, made a business of His religion—His meat was to do the will of the Father—not spasmodically, but all the time, and by so doing He was enabled finally to say, "It is finished." If "Mormonism" is of any account whatever to us, it is of the utmost importance, and it will pay to make a BUSINESS of living it.

Having made a choice of a trade, business or profession, attend to it. If you are a merchant you will lose your customers if you are not prompt in filling their orders, and careful also that they are filled correctly. If you are a carpenter, and some one wants

you to do a job of work for him, he will get another man in your stead if you do not attend to it in time, or assess a penalty on you for the delay. Just so God expects us to attend to our religious duties, promptly, faithfully, and precisely as He orders them done, and if we fail to do so in any respect, we must sustain the loss of our reward. If you have made "Mormonism" your business, attend to it with all diligence. If you are making missionary work your present business, is it too much to ask that you give God as faithful service as you do, or did give to the employer who paid you in the things of this world which perish with the using, while God offers the riches of eternity—incorruptible, an exceeding weight of glory which shall not fade away.

Those who do these things find that the injunction to let other people's affairs alone, except in cases where their interests or duty are concerned, is never applicable to them, for their time is all profitably occupied in attending to their own.

T. W. B.

THE CHILD.

Of all beings, the child is most misunderstood. Too often the mistake is made, by parents and teachers, of regarding the child as an abridged man. They are laboring under a misapprehension, endeavoring to put old heads on young shoulders. The child should not be treated as a man. He is not the same mentally, morally or physically, and it is not just that we should deprive him of his birthright. The Apostle Paul, blessed with the spirit of discernment in many ways, seems to have understood considerable about the child: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." He discerned a great difference between the child and the man.

The world's first great champion of the child was Jesus, the Son of God. "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." The greatest modern patriarch, perhaps, ministering in behalf of children, is Dr. G. Stanley Hall, President of Clark University, called the father of child-study. To-day, great stress is placed on the religious training of the young, during the pre-adolescent period. The transient period from birth to the age of eight, is a wonderful time in his life, as is also the next period, from eight to twelve. Every mother knows that he has undergone a great development. He is susceptible to diseases and to many lapses of conduct. He is a marvelous imitator, and he imitates unconsciously. It is important that teachers take advantage of this critical period for training, that the children may be led to a knowledge of right and wrong, by contact with good examples. As appointed guardians of the youth of Zion, teachers in the auxiliary organizations should

remember that children imitate not only our conduct, but the spirit that lies back of it. They are our inferiors in experience only, and we cannot afford to be narrow or petty because we are dealing with people young in years.

The world is prone to worship intellectual attainment, but the greatest admiration should be given to those who can feel and love. Love is the open door to childhood, for it believes in the gradual unfolding of the bud into the blossom.

The child is essentially religious. God created him a worshipful being. All normal men are religious by nature. Some day we shall know more about the child's inheritance, and shall be able to treat him more intelligently. No two men are alike, yet all are alike in some respects. To some it is easy to be good; but to others, very difficult. Primary teachers should know the parents as well as the child, in order to teach effectively. Only that which is worthy of imitation should be placed before our children. Let us look for something besides intellectual attainment, giving careful attention to that which is most needed by the individual boy or girl.

Up to eight years, the child passes through the great period of habit-formation. For his safeguard, during the fore part of that period, it is necessary that he render unquestioning obedience. A little later he becomes capable of some self-direction, and, given as much freedom as he requires, will learn many useful lessons. He acquires the habit of control from within, by having a legitimate way opened to him for the use of his own activities. Bad habits will drop from him naturally, and good ones take their place. During this time a child should be asked to memorize a great deal that is choice in literature. Dr. Eliot, asked to what he attributed his great success in life, said: "I attribute my success to that period in my life when I sat on my mother's knee, and she taught me the best in literature and Bible quotations."

No child is capable of running a home properly, and during the physically trying years known as the period of transition—those of seven to nine—he should be coerced kindly, but firmly and surely. He cannot reason before the adolescent period. He seems to be in a state of mental and moral unrest. His welfare depends very largely on the increasing formation of habits on a higher level. As he formerly obeyed because he was obliged to, now he may be led to obey from inclination. Play may help to develop character, and assist in the establishment of some of the standards of life, and its laws.

Children should be asked to share the responsibilities of the home, as such requirements tend to trustworthiness. In assuming the little, though important, household tasks placed upon them as members of the family, the habit of regularity is formed as well as loyalty to those they love. Loyalty to man and to home, leads to loyalty to principle.

Before the adolescent period, children are very strong in verbal memory. Give them something to memorize every day, Bible quotations, bits of verse, anything that is ennobling and uplifting. Much of it will remain with them through life. In these days, our children have every advantage in the way of culture and refinement; advantages that were denied their fathers and grandfathers. The phonographs are an important factor in the education of the young, especially along the line of the classical in music. Upon returning from one of my long trips a short time ago, my little six-year-old boy came up to me and said: "Would you like to hear me speak a piece, Papa?" "Indeed, I would," said I. "What is it?" He stood up straight, and began: "Four score and seven years ago, our fathers brought forth on this continent a new nation"—and so on, proceeding through the whole of Lincoln's famous Gettysburg address, something I had not memorized until I had grown to manhood.

The period from birth to adolescence is rich with opportunities for religious training. Keep from the children all criticism of your neighbor, and teach them confidence in humanity, state and country. Primary teachers have the glorious privilege of casting bread upon the waters, to return after many days. It is a golden opportunity, that of teacher to the children of our Church, and it behooves us to magnify our calling, and to sense the importance of our mission. Have faith in the child, be honest and frank with him, and let him believe that all is good.

When our work is finished, we may say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." —A. C. Nelson, in *The Childrens' Friend.*

LOWER THE LIFE-BOAT.

We have read somewhere of a ship captain who passed a dismantled vessel that was sinking in mid ocean. He saw the signals of distress, he heard the shrieks of men and women crowding its deck; yet he held on his course, though officers and men implored him to stop, and offered, at the risk of their lives, to rescue the people from the sinking ship. His vessel was freighted with a costly cargo, destined for a port where it was in great demand. Another vessel had sailed the same day, laden with a similar cargo, for the same port. Could he reach his destination a single day in advance, he would make enormous profits. Should his vessel be outsailed, another would gather in the wealth he coveted.

He sailed on. The ill-fated bark went down with its cargo of human life. He reached the port in time; he reaped the golden harvest; he bought the silence of those who witnessed his heartless deed; he ranked high in business circles; but he lived and

died a miserable man. The memory of his crime tortured him day by day, and haunted his dreams by night. When storms swept the coast near by his princely mansion, he fancied he could hear in the wail of the winds the wild shrieks of the men and women he had abandoned to their fate. Often he would start from his sleep with the command on his lips to "Lower the boat," only to feel the cold sweat of mortal agony on his brow, and the sharp tooth of remorse in his heart. The sight of the ocean became a reproach; for it was the sepulchre of those his selfishness had slain; and the sigh that its distant surges brought to his ear seemed an accusing voice proclaiming his guilt. He sought a hiding place in solitude; but the memory of that sinking ship peopled his quiet retreat with spectral forms, and haunted him back to the thoroughfares of life. His deed had passed beyond recall. The victims of his avarice were buried where no sounding line could reveal the mystery of that missing ship; his secret was safe in his own heart; but like the sting of the worm that "dieth not," he found no relief from its ceaseless pain. He must bear with him through time and to eternity the memory of his inhuman deed.

Other men are sailing over the ocean of life, with their ships freighted with costly merchandise. Other vessels are foundering on the deep. The storms of passion or misfortune sweep the track of many a vessel, leaving it a helpless hulk upon the sea of life. The cry of human hearts, desperate amid their pains and perils, are going up for help. Sorrowing ones are on life's ocean, with hearts and lives made desolate by the death of loved ones, reaching out their hands in mute appeal for sympathy and help. Boys and girls are tossing on that stormy sea, with no hearts to love them, and no hands to guide their erring steps aright. Young men are on that ocean, helpless moral wrecks, at the mercy of every gust of appetite and passion, drifting hopelessly on, unless some one sends a life-boat to their relief. Women, old and withered, and young and fair, are looking out for help beneath a lowering sky, and across a stormy sea. Some, alone in life, are struggling feebly in the depths of poverty; and some, torn from the moorings of virtue by ruthless hands, have been abandoned to the unfeeling winds and waves of human life, without hope, unless some friends, tender and strong, shall lead them to Him who alone can say, "Thy sins, which are many, are forgiven thee." From men and women, hungry, sick, and dying, the cry is ever going up for help. From men and women, feeding on the Dead Sea fruit of vicious pleasure, yielding the ashes of bitter pain, the cry for help is ever heard. From Christian and from heathen lands the voice of humanity, in tones of deep despair, is sending forth its cry; and Christ has laid, not on angels, but on men, the commission for their relief. His life was spent in doing good; and that example He has left as a sacred legacy to those who would follow

in His steps. We are not living for ourselves alone; but every human being, whether in the depths of sorrow, shrouded by ignorance, or sinking in the sea of sin, has a claim upon us as strong as that the dying thief had on the dying Savior.—*Texas Advocate.*

FROM THE MISSION FIELD.

Baptisms.—Two baptismal services were held in the sea at Portsmouth (London conference), June 14th and 15th, 1914, when three souls were added to the fold of Christ. Elders Lawrence A. Southwick and William S. Evans officiated.

Releases and Departures.—The following named missionaries have been honorably released, and took passage for New York per s.s. *Celtic*, on June 11th, 1914: From the British mission—Frank H. Eastmond and Wollerton Brinton, and from the same mission, J. Lyman Earley and William D. Hoover departed for Boston, per s.s. *Cymric*, on the 16th inst.; and on the 18th of this month Ross L. Harrison, from the British mission, left for New York per s.s. *Baltic*.

THERE ARE LOYAL HEARTS.

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true,
Then give to the world the best you have,
  And the best shall come back to you.

Give love, and love to your heart will flow,
  A strength in your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

For life is the mirror of king and slave,
  'Tis just what you are and do;
Then give to the world the best you have,
  And the best will come back to you.

MADELINE BRIDGES.

CONTENTS:

Our Right to be Honestly Represented ... 401
From Liverpool to Salt Lake City ... 403
Peace ... 407
Editorial: Mind Your Own Business ... 408
The Child ... 412
Lower the Life-boat ... 414
From the Mission Field ... 416
Poetry:
There Are Loyal Hearts ... 416

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